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Village Folk-Tales of Ceylon by H. Parker

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vation which approaches very closely to the Christian conception and may have been Christian in origin. Most characteristic of all the elements is Chugi, the spirit of loyalty, which is the very heart of Bushido, the way of the Samurai. Its most striking illustration occurred at the time of the Restoration when "three hundred daimyo, owners of estates, many of them for generations, passed over their ancestral lands to the Imperial government. Millions of Samurai, all but a small minority, relinquished without a murmur their hereditary honor, to live on the same plane with peasants, artisans and merchants." Loyalty is "no longer the spirit of a class or of a portion of the people. It is Yamato Damashii, the soul of Japan." It is in the belief in immortality that Japan is farthest away from Christian ideas; for while few of Japan's great thinkers have denied life after death, to most of them death is a matter of indifference and the continuity of the family is of much greater importance than the continuity of individual existence. In the last chapter, a discussion of Christianity in Japan, Dr. Harada notes among other objections to Christianity, the Japanese distrust of it because of its failure to emphasize loyalty and filial piety, the central pillars of Japanese morality.

*Village Folk-Tales of Ceylon.* By H. PARKER. London: Luzac. Vol. I, 1910, pp. vii, 396; vol. II, 1914, pp. viii, 466; vol. III, 1914, pp. viii, 479.

Mr. Parker has added two more volumes to the one published in 1910, containing altogether two hundred and twenty-five Sinhalese folk-tales, collected from the various castes. The second volume contains only stories from the Cultivating Caste, which thus furnishes, as might be expected, by far the largest portion of the collection. The third volume contains stories from the Potters and the Washermen, a larger number from the Tom-Tom Beaters and also stories from the Western province and a few from Southern India. It also contains the Sinhalese texts of six of the stories chosen from different villages.

Mr. Parker has followed the plan of the first volume in the collection and presentation of the tales. To guard against foreign influence, they have been collected in villages and districts into which western civilization has not penetrated, by natives and written out in the Sinhalese. The literal translation which Mr. Parker employs has certain advantages and certain disadvantages.

It gives a more accurate conception of the style of the original though its lack of idiomatic expression makes difficult reading.

The variants referred to are confined in the main to Indian sources though certain West African parallels are also quoted and parallels from other sections of Asia. The collection is a valuable addition to the literature of folk-lore.

*The Orient Question, Today and Tomorrow.* By PRINCE LAZAROVICH-HREBELANOVICH. New York: Duffield and Co. 1913. Pp. 385.

This book is based on lectures delivered by Prince Lazarovich-Hrebeltanovich in the fall of 1912 just before the outbreak of the Balkan War and was printed in the spring of 1913. In the last two years any book dealing with the Balkan situation is out of date before it comes from the press but there are many things of interest in this study of the various phases of the oriental question and especially of the Near Eastern problem from the Servian point of view.

The subject of the lectures as originally given was "Servian Unification a Factor in World Peace" and the main thesis of the book is summed up in the statement: "Only when a state is the expression of the entity and totality of one nation, capable of formulating the genius of that nation, can it guarantee true liberty to its citizens, and progress on a sound basis. . . . The completing of a national state to include all the members of its race is a necessary and constructive step towards the attainment of world-peace on a righteous foundation." That there may be some difficulty in carrying out this program of racial unification is evidenced by a further statement that "in the present war [the first Balkan War] Bulgaria alone, of all the allied states, has extended her borders entirely over the lands inhabited by her co-nationals and consummates the building of her nation." The Bulgars seem not to agree to this limitation of their boundaries and Prince Lazarovich nowhere discusses the problems arising where racial and territorial boundaries cannot be made to take the same line by reason of racial mixtures. The separation of Austro-Hungary into its racial elements and their union with the various mother-states which is so frequently suggested as it is here, is a task, if anything, more difficult than the preservation of that agglomeration. To be sure, Bosnia and Herzegovina, which Prince Lazarovich has particularly in mind, could be re-